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A BRIEF TREATISE,

ON

The Truths behalf in discovery of Falshoods which are dispersed abroad in two papers of *Richard Baxters* who is greatly esteemed of as an able Minister at *Kedarminster* in *Worcester shire*, but his ignorance and deceit is here made appear in his two papers, the one intituled, *One sheet for the Ministry*, the other *A second sheet for the Ministry*.

And he hath pretended the one against Malignants, among whom he hath numbred them called Quakers, and uttered forth his envy in several lies and revilings against that people called Quakers, whose known integrity shall stand a witness against all such deceivers and revilers as he is proved to be perpetually.

1. *Here are several of this said* R. Baxters *lies made manifest and void.*
2. *Here is something concerning Ministers maintenance, and tithes, which this Priest* Baxter *goes about to prove that tithes are both of Civil and Divine Institution.*
3. *Concerning the Priests call to their Ministry, and how it differs from the true call, with several other things of concernment that here both Magistrates and people may come to see the blindnesse of the deceivers in this Nation.*

This is given forth onely for the truth sake and for their sakes who love it, by their friend,

George Whitehead.

LONDON,
Printed for *Thomas Simmons* at the *Bull* and *Mouth* near *Aldersgate*, 1658.

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IT was the enmity and hatred of the old ſerpent in the falſe prieſts and falſe prophets of old, when the power of truth did appear, to hate, perſecute and falſely to accuſe the Righteous ſeed of God, whom he had wrought deliverance for out of captivity and bondage, by his mighty power, and whom he had ſtirred up thereby to witneſs for himſelf, againſt deceit and deceivers both among *Jewes* or Gentiles, ſo that the enmity of the righteous ſeeds adverſaries was ſo great, and their rage ſo ſtirred againſt the true witneſſes, that ſuch as witneſſed forth the truth, and ſuch as loved the truth was not onely perſecuted and hated by deceivers, but alſo numbred among the ſeed of evil doers, and reviled by the wicked, that ſo one ſtrengthened the hands of another in wickedneſs, who ſaid report and we will report, and becauſe of Lying, and ſwearing and drunkeneſs, the land mourneth and the falſe Prophets ſtrengthened the hands of evil doers, and by their lies and lightneſs made people light and vain, and they put no difference between the pretious and vile, and even, ſo it is evidently ſeen by the Prieſts of *England*, who make it their daily practice to rail, falſely accuſe, ſlander and back-bite the innocent people of God called *Quakers*, inſomuch that the hands of the rude perſecutors are daily ſtrengthened by them, and in ſtead of ſeeking the preſervation of the Lambs of Chriſts they caſt dirt on them, and theſe ſhepherds that feeds themſelves and not the flock by their lies and dirty ſtuff which they diſperſe abroad, ſets the dogs on the Lambs of Chriſt to worry them, ſo they are far unfit to be ſheapherds or Miniſters of Chriſt, but devourers, one of whom this prieſt *Baxter* is plainly proved, who hath numbred them called *Quakers* among the malignants, drunkards, whoremongers, covetous, and all ungodly perſons, and compared them with the Papiſts, and ſaves, *that theſe wicked wretches deſpiſe and revile the Miniſters* (in his one ſheet for

the Miniſtry, (*page.* 5.) therefore, now I proceed to lay open his words and lies given forth out of envy againſt the Innocent, that this Prieſt may be manifeſt to be a deceitful Tradſman, and not worthy to be ſuffered to ſell any more of his deceitful ware, he hath confeſſed as much as that which they (to wit the Prieſts) are brought up to is a trade, as in page 6.

Anſ. But to his lie and falſe accuſation, I anſwer, that malignants are ſuch as are in envie, and hatred, who are given over to a reprobate mind, and ſuch as are filled with malignity, commit ſin with greedineſs, *Rom.* 1. 28, 29. and for *Papiſts* and ſuch, we are truly witneſſes againſt them and againſt both root and branch of them, and if the Prieſts of *England* could as well ſhew an evident example for their cleerneſs from popery, as we can for ours who are called *Quakers*, there ſhould not be that vaſt difference betwixt us that there is; for then we ſhould not have the Prieſts to cry againſt, for upholding many of their own traditions, and ſuperfluities, and ceremonies, which in their worſhip they uphold, which in matter and form the Papiſts uphold, though in the eſteeming of their traditions or in the conceit of them there may be ſome difference, but in the ſubſtance they do agree as in their ſprinkling infants and uſing bread and wine, and calling it a ſacrament, and in their owning the idols temples or Papiſts maſſe-houſes, and the Prieſts in covetouſneſs, and receiving Tithes (that great oppreſſion) but ſomething to that I ſhall ſpeak hereafter: And for drunkards in this Nation, the greateſt part whereof are of the Prieſts, hearers or owners of them who ſpeaks well of the Prieſts, and will be the readieſt to fight for the Prieſts, and to hail the children of the Lord out of their Aſſemblies, if any of them be moved to ſpeak to them in their Idols Temple, ſo we are far from having fellowſhip with them. And for his accuſing us for envying the Miniſtry; the true Miniſtry we own and love, and God knows our hearts we envie not them at all, neither hate we any mans perſon, though falſely here he hath numbred us among the wicked, ſo if he can let him clear himſelf from popery, for there are many things pertaining to Popery that we could juſtly charge theſe Tradſmen, the covetouſs Prieſts of *England*, with.

This

This said Priest, *Baxter*, saith in page the fixth. *These enemies reproach as faithful a Ministry, as the world enjoyeth, the most of the protestant Churches have a Learned ministry, that is so taken up with controversies, that they are much less in the powerful preaching and practise of Godliness.*

Answ. Indeed that Ministry which the World enjoyeth, are but little in powerful preaching, for the Ministry which the world enjoyed was false Prophets and Anti-christs, and they are of the world, and the world heareth them, (1 *John.* 4.5.) and though the truth may be preached to the world by such as are in the truth, yet the world is not in the enjoyment of it, for the world loveth its own (Antichrists and false Prophets) who are less in Godliness indeed, for they are nothing like God, for they that were deceivers were ungodly men, *Jude* 4. 2 *Peter* 2.14. so that if this priest and the rest did but consider what a ministry the world enjoyeth among them, they have little cause to boast of themselves, or their Ministry.

Priest, *It is for your sakes and souls that they study, and pray, and fast, and watch, and exhort and labour to the consuming of their strength*; (and this he speaks to them he calls malignants) on his own and the priests behalf in *page* 6. and in *page* the 8th. he saith of the same people he speaks against, *nay such are noted for the highest sort of the wicked upon the earth, worse then drunkards, whoremongers and such filthy beasts, the persecutors of Gods Ministers, have been ever taken as walking Devils.*

Answ. This is such a Ministery as the world enjoyeth indeed, and altogether out of the faith (so unfaithful) where the teachers prayes and fasts, for such as this priest confesseth to be the highest sort of the wicked, and as walking devils, surely they spend their strength in vain, that prays for such as they count as Devils, and the worst or highest sort of the wicked; and how can his or their praying be said to be in the faith, for such as he doth thus judge, and yet he confesseth that there is a little help and hope left for their miserable souls; see his blindness and confusion, have malignants help and hope? for if they have hope, then have walking devils hope according to this mans account, and then have the reprobates hope, but it is manifest that there are some that are given o-

ver to a reprobate mind, and some are without hope, and some have neglected their visitation, and such are malignants, for whom we do not spend our strength, neither do we pray for walking devils, but for them whom God hath chosen and will chuse out of the world, neither did the Apostles pray for filthy beasts, but for men.

Priest. *I profess were it not for the belief of the greatness and necessity and excellency of the truths that I am to preach, and for the will of God, and the good of souls, I would be a plow-man, or the meanest trade if not a sweep-chimny rather then a Minister.*

Answ. As for the sake of the belief or greatness of truth: he himself is proved both to labour out of the true belief & to be out of the truth, whose labor hath so little effect as it hath, seeing he labours for such as he compareth to walking devils, and complains of the drunkards, whoremongers, covetous and ungodly persons in their parishes, and yet he is a Minister among such; truly he might see that he Labours but for very vanity if he were not blind, so that a plowman or a sweep-chimny are more lawful then this mans trade who makes a trade upon the scriptures; and its better to be plowman or sweep chimnies then an unprofitable Teacher.

Priest, *And he that is the accuser of the brethren which accuseth them before God day and night, and is not this the works of the Quakers?*

Answ. No, for the saints were not in the false accusers work when they cryed against such teachers as were in the covetous practises, and called them cursed Children, neither are we accusers of the brethren when we witness against such Ministers now as are in the covetous practises, but do suffer by the false accuser, many of whose false accusations are extant in Priest *Baxters* lying papers against us called *Quakers.*

Priest in page ten, *And what else do Quakers and all these sects that are the enemies of the Ministry, do they not go up and down the land, and say to the wisest holiest teachers, as if they took them by the sleeve, come down and let me preach, that can do it better, come down thou deceiver and ignorant man, and let me come up that am wiser and better.*

Ans.

Answ. I question not but that there are many in this nation that can witness against this Priest for a false accuser in these words, for we do not use these words, he layes to our charge, as to say we are wiser and better, and let me come up, here he accuseth us as if we had as mind to come up into their pulpits, but such high places or chiefest seats, we desire not at all, but rather leave them for the hireling priests that they may appear like Pharisees who had the chiefest places in the assemblies, whom Christ cryed wo against, and it is against the Priests, the deceivers that are in the Pharisees steps that we cry and not against the true Ministers; but we know that the seed is come that tramples upon the high places of the earth, and upon these places wherein Idolatry is upheld.

In the 11 page, Priest *Baxter* takes the labor of mostarademen in the Town, to be a pleasure to the body in comparison of his (and saith) *they work in ease, and I in continual pain.*

Ans. Here let such as labour daily with their hands, consider whether this man hath spoken the truth or no, and whether compacting a sermon together in a week in his study or elsewhere, and much of it made ready to his or their hands, and declaring it over one day, it may be sometimes in two dayes in the week, and it may be speak by an hour-glass as many of the Priests in *England* do, whether this be not easier to the body, then daily hand labours from mornings till evenings? and he that saith he is in continual pain, it appears then, that his trade is a bondage to him; but if he were a Minister of the Gospel, he would not be in continual pain in Ministring that, neither would he murmure or complain as he doth, and as the filthy dreamers did, *Jude* 16. for the commands of Christ was joyous to his, and the way thereof they ran with great delight and had joy and peace and consolation in the Lord which they received through obedience to his commands, and were not in continual pain, as this priest confesseth he is, and indeed such as he is are like to be in pain they being in their steps who ran, and the Lord never sent them, and the Lord is against them, how can they but be in pain, for the wicked men have no peace with God, and surely this labour and travail and trade of theirs is deep in

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the curſe if they be in continual pain.

Prieſt. *As wiſely do the Quakers argue, that becauſe we uſe ſpectacles or hour-glaſſes and pulpets, we have not the ſpirit; it is not want of your abilities that makes miniſters uſe notes, I uſe notes as much as any man, when I take pains, and as little as any man when I am Lazy.*

Anſw. Here hee goes about to plead for the Prieſts uſing hour glaſſes, pulpets and notes for teaching by, but he cannot prove that the Miniſters of Chriſt uſed theſe things as the blinde guides in *England* do; and as for pulpets, ſuch was in *Ezra*'s time, in the time when the Law was read; and the Phariſees had the chiefeſt places in the Aſſemblies, who profeſſed *Moſes* but denied Chriſt, and he witneſſed againſt them, *Mat.* 23. and it is manifeſt that theſe that limit a time to teach in by an hour-glaſſe, are not led by the ſpirit of truth; for the ſaints did not preach by hour-glaſſes, for they ſpake when, and ſo long as they were moved by the ſpirit, neither did they uſe notes for Sermons as the prieſts do, but ſpake in the power and demonſtration of the ſpirit: And here he confeſſeth himſelf to be ſometimes Lazy, and before ſaid he had ſcarſe time to eat and drink. *R. Baxter*, ſee thy confuſion, What, art thou in continual pain and yet lazy? and yet haſt thou ſcarſe time to eat and drink, thou may have time for both if thou preach by an hour-glaſſe; for ſhame give over thy trade if it be ſo tedious to thee, and yet thou art Lazy:

Now concerning Tithes and Miniſters maintenance, and ſome other things of concernment.

And where this ſaid Prieſt would clear himſelf of covetouſneſs and oppreſſion, he begins to plead for their taking tithes, and his taking hire in theſe words, *The ſame Law of the Land that makes nine parts theirs, doth make the tenth ours; if we have no title to the tenth, they have none to the reſt; we ask none of our people for a farthing, they give it not to us, it was never theirs when they buy or take Leaſes of their Land, it is only the nine parts they pay for.*

Anſw. Here he hath neither cleared himſelf from covetouſ-

toufneſſe, oppreſſion, nor from lying, and here he challenges as great an intereſt in the Tithes as a man hath in his heritage, or poſſeſſion which he hath by inheritance, and they that profeſs themſelves Miniſters of Chriſt, pleads now for Tithes by a Law of the Nation, when their Goſpel will not manage them in taking Tithes; truly the Maſſe Prieſts or Papiſts might have brought as ſtrong a proof for their receiving Tithes as this man brings, and the manner of both their receiving of them is contrary to the Law of God, and what a man hath a juſt right to by inheritance is according to the Law of God, but ſo is not the Tithes due to prieſts, now ſeeing that the ſecond prieſthood is come which aboliſhed tithes among the reſt of the figures. And for people paying but for 9 parts of their eſtates, or farmed lands: Let people ſee this Prieſts deceit in this, and bring their evidences or deeds of lands or leaſes againſt him, for do they not mention that every part and parſel of a tenement or a living thats ſold, is for the ſingular uſe of him or them that buyes it, or for his or their heirs, executors or aſſignes, or every part and parcel of ſuch a Tenement for the uſe of him that buyeth it, or for the farmers uſe; Theſe and ſuch like expreſſions are recorded in many legal evidences of the nation for farmes or livings without any exception for paying the prieſt tithes, beſides there is the husbandmans labour, or his charges to labourers ſpended upon his living or Tenement and goods; ſo that being conſidered in the tithes what the prieſt takes for tithes, doth amount in many places to far more then the tenth of their eſtates, & if mens ground wanted labour it would lie waſte, that the prieſts would ſoon want tithes, which were eſtabliſhed by the Pope, and upheld by Tyrants who could argue as ſtrongly for them as this prieſt doth, and therefore by this mans argument were the maſs-prieſts to be upheld by them becauſe they could plead for an intereſt in tithes and other things, by a Law. For ſhame you teachers in *England*, if you be not popiſhly affected, come out of their ſteps, places and oppreſſions, and if you ask not people for a farthing, then why are ſo many of the people of God ſubpœned up to the Upper Bench, and many have been impriſoned through your ungoſpel-like means, and your envy and covetouſneſs whereby the innocent ſuffers, and

the creation groans, but the Lord will meet with you, and pay you your wages for all your deceits one day. And whereas this lying priest also would here accuse us to make people Thieves, and to have them rob God, and to prove his deceit he brings these scriptures, *Mal.* 3.8. *Rom.* 2.22. *Gen.* 14.20. *Heb.* 7.6,9.

Answer. Its no marvel that this hireling hath here preferred an outward or national Law before the scriptures, for the scriptures in this place will not at all manage his designe for tithes, for as for that in *Gen.* 14.20. and *Heb.* 7.6.9. touching *Melchizedecks* receiving the tenths of the spoil of *Abraham* when *Abraham* was returned from the slaughter of the Kings, which was before the Law was given, it maketh nothing for the priests now receiving the tenths of mens estates, labors and increases, *and Christ being a Priest for ever after the order of Melchisedec*, was not in order to *Melchisedec's* receiving the tenths of *Abraham*, but in order to his Immortality, and his being without desent, without beginning of dayes or end of time. And Christ did not give any command for his to take tithes, and for that in *Mal.* 3.8. In *Malachies* time the Covenant was with *Levi*, and that was before Christ came in the flesh, when they were to bring the Tithes unto the store-house, that the Lord might have meat in his house for fatherless widowes and strangers, which was according to his covenant and law to *Levi*, so that then in the prophets time, when they did not bring the Tithes to the store-house they robbed God, and the priests had corrupted the covenant of *Levi*, and violated the Law of God, *Mal.* 2.2.8. and 3.8. so now seeing this priest counts the tithes or hire that they take to be of the Lords portion in page 14 and that if they have never so much that they devote it wholly to the Lord as he saith, then I say where is their store-house, or when do any of them bring the tithes to a store-house for the relief of fatherless widdowes and strangers, seeing they bring that in, *Mal.* 3.8 for their taking tithes; it may as well be said that they rob God: Now if the first covenant and Levitical Law, and priest-hood were to be preached up now as they were counted

And if the reader would be further satisfied touching the ground and rise of Tithes, he may seriusly view a book called the great case of Tithes truly stated by A. P.

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robbers of God in *Mallachies* time that brought not the tithes to the ſtore-houſe. But we conclude that that prieſthood that took tithes is changed, and of neceſſity, the Law is changed and the commandment diſanulled that gave tithes. *Heb.* 7. and where this prieſt here would plead for tithes to be of divine inſtitution, by that in *Mat* 23. 23. here he would groſely blind the minds of people indeed, and here he hath plainly brought a popiſh argument in effect, and cited the Scriptures that the papiſts plead for tithes by, as I have ſeen in an annotation of their, adjoyned to that in *Heb.* 7. but let me tell both the papiſts and the prieſts of *England*, that when Chriſt ſpoke that in, *Mat.* 23. 23. that this was before he ſuffered on the croſs, whereto he nailed the hand writing of Ordinances, and blotted it out, *Coloſ.* 2. and he aboliſhed in the fleſh, the Law of commandments contained in ordinances; ſo that this prieſt and the reſt that pleads for tithes to continue in that particular, do deny Chriſt come in the fleſh, and are enemies to his croſs, minding earthly things, and for earthly ends pleads for Tithes, as to maintain themſelves in eaſe, and them and their wives and children in pride and Idleneſs, which cauſeth the creation to groan, and cauſeth many poor men to work hard and earn their livings dearly; ſo that which they receive from the people is not devoted to the Lord as the Lords portion, but coveted unto themſelves, for the maintaining of theſe covetous, lazy ſhepherds in *England*; and to maintain his deceit, he alſo ſaith *that the primative Chriſtians gave not onely the tenth, but all that they had, and laid it at the Apoſtles feet.*

I anſwer, but here the Apoſtles did not receive tithes for themſelves, nor plead for tithes as a Divine inſtitution, as the Prieſts do; for this was that diſtribution might be made unto every man according as he had need, *Act.* 4. 35. And this ſaid Prieſt alſo goes about further to cover this his evil coveteouſnes and oppreſſion by that in the 1 *Cor.* 9. 5. 7. 13, 14. To which I anſwer, that he, and the reſt of his companions, in iniquity are manifeſt to be in anti-chriſts deceit, and in curſed practiſes, and the root of all evil ſprung up in them, to wit coveteouſnes after mony, and the fruit of it, as oppreſſion which abounds

among them, and covetousnes is idolatry, so the priests that are covetous are Idolaters, so then these Idolaters Anti-christs, blinde guids and Deceivers have no interest in that livelyhood that pertained to the Gospel for their teaching, seeing that they are no Ministers of the Gospel; so for living of the Gospel they cannot, and for going a warfare for the gospel they do not forgoing a warfare is not a lying loytering at ease in settled places as the Priests in *England* do, like lazy drones who never came to endure hardship, as the souldiers of Christ have done and do, who go not a warfare at their own charges, but their Master Christ bears them out and rewards them, and puts them forth, and goes before them, and they live of the Gospel, as his true Ministers have done who had power from him to eat and drink, where they were received according to his command, *Mat.* 10. 1 *Cor.* 9. but not to take tithes, nor to oppress people as the Priests do; so now *R. Baxter* thy false cloak for covetousnes is quite rent, and all thy arguing for preaching for hire, and taking tithes, will not at all maintain thee therein, neither doth any scripture prove these thy practises, nor are they at all concordable with the Saints practises.

Priest. *Prove us unsanctified, and we will resign our office.*

Answ. Thou art proved a covetous man, an idolater, a false accuser, a deceiver; and covetous unthankful men, (such as thou art) were unholy, 2 *Tim.* 3. 2, 3, 4: then you are unsanctified, for such as are unholy may justly be said to be unsanctified, therefore if thou and you do not resign your office, you'l be further taken notice of, who hold up a deceitful trade that God wil overthrow who make a trade upon the Scripture, and are teachers for hire which *Micha* and the Prophets of God cryed against, & *R. Baxter* thou hast confessed as much as that which you are brought up to at the Universities as thou calleſt them is a trade, in these words (*to wit, would not the time & labour and cost that they are at in the Schooles and Universities, have fitted them for a more gainful trade?*

Answ. It appears then that they that have mony enough therby may bind themselves as Apprentiles at *Oxford* or *Cambridg* (or at *Durham*, which of late is set up to bring up such tradi-

tradesmen) as through carnal industry and bestowing cost may come to such a trade as *R. Baxter*, and the rest of the priests are of, truly they may even be ashamed of calling themselves Ministers of Christ, seeing that they are set up and made Ministers by the will of man, through carnal cost, and their own labour, but here they are out of the true wisdom, for it cannot be purchased with gold, *Job.* 28. 15. And thus for the Priests education to their Ministry, they cannot prove it to be as the call that *Timothy* and the elders in the Churches of Christ had, though this priest hath gone about deceitfully in his second sheet to prove it; but you may see further concerning that shortly and in plainness.

Priest. In his fifth and thirteenth pages he confesseth that there is scandals in the Ministry (as drunkenness and swearing, *&c.*) *and saith, that Ministers are still spurring on the Magistrates, to cast out the insufficient, negligent, and scandalous.*

Answ. If the Priest be still spurring on the Magistrates, then they make slaves on them, and makes them as beasts, or horses that wants understanding, truly if the Magistrates grow not weary of their teachers they are very blinde, and very much seared in their consciences, for who could still endure spurring on, but I believe that if the Priests spur the Magistrates on as he calls it, its more for their own preferments that the priests have petitioned often to the Magistrates for Tithes, Augmentations and preferments in the earth to satisfie their ungodly covetousnesse, rather then spurred them on to cast out drunkards and swearers; but if the Magistrates stood in the counsel of God, they would have understanding how to act for God, and do their duty in obedience to God of a ready mind, and would not need the priests continually to spur them on as slaves; But be not ye like the horse or mule that wanteth understanding, but learn judgement and do justice *ye Rulers.* And what, have the Priests been Rulers so long, (as this priest pleads for them to be) and teachers in *England* so many years, and have they not cast out from among them the drunkards and swearers yet? Its even time for them to resign their office indeed: And this Priest saith, *that Magistracy is as truly from God as the Ministry.*

Then I say what need any Ministers be still spurring on the

Magiſtrates as this Prieſt ſaith, that they do (alſo he ſaith, that there is a clearer word in the goſpel for the Miniſtry then for the Migiſtracy in page 2.) Then I ſay, How is Magiſtracy as truly from God as the Miniſtry? If there be a clearer word for the one then the other, and alſo to ſay that there is two words in the Goſpel, the one not ſo clear as the other, is another errour; for every Word of God is clear; and for Magiſtracy, and the power that Magiſtrates are intruſted withall it is ordained of God, but the Magiſtrates or Rulers that do uphold ſuch blinde guides as this, who is in ſuch errours and confuſion, they groſſely abuſe their power, and ſhall give an account for it one day. And this ſaid Prieſt ſaith to them he calls Malignants, &c. *If you will come and help us to caſt out any that are vitious and unworthy, wee will give you thanks.*

Anſwer. Here he ſpeaks of ſuch helping them as before he counted as walking devils, and as the higheſt in wickedneſſe upon earth; ſurely he can but help his hearers badly and miſerably for their ſouls ſeeing his ſtrength is ſo much decayed, that he would thank them he cals malignants if he could have their help, it may be juſtly ſaid that they that ſeek to him for help do but go down into *Ægypt* for help.

Prieſt. *If the Magiſtrates ſtop the mouths of ſuch raylors and abuſers of God and men, he doth no more perſecute then he perſecuteth a thief when he hangeth him* (and this he ſpeaks againſt them called *Quakers* in page 12.)

Anſwer. Here his envy and maliciouſneſſe is made appear whereby he would ſtir up the Magiſtrates to perſecute us for our profeſſion, which we know Chriſt Jeſus is the Authour of, and this is becauſe that we are made to witneſſe againſt him, and againſt ſuch deceitful tradeſmen as he is, but if he were in the truth, and ſaw us in errors, then he would not ſeek to incenſe the Magiſtrates to perſecute us, but rather ſeek to convince us by ſound doctrine, and a good example, but ſuch as he are manifeſt to be out of both, and he would bring *Paul* and *Peter* and the Churches of Chriſt for a cloak to his malice, which here he hath uttered to the Magiſtrate againſt us, but they will not cover him nor his deceit; for though they rejected, judged and delivered ſome up to Satan, yet they did

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not persecute them nor complain to the Magistrates to have the cast into prison, nor to have their goods taken from them for their profession, as many of the priests in *England* have done, by whom many of the servants of the Lord in *England* have suffered and do suffer, both the spoiling of their goods, and imprisonments, and some the losse of their lives in prisons, whose sufferings will rise up as a heavy judgement when their prayers shall be fulfilled against their persecutors.

And this said Priest it appears allows *of hanging them that steal*, seeing that he would have us persecuted, and counts it as lawful as *hanging a thief*.

Answer. Here this is a murtherous spirit, that would take away the life for the creatures, and so doing is contrary to the Law of God, Let the Priest and the Magistrate read *Exod.* 22. 1, 2, 3. *If a man shall steal an Ox or a Sheep and kill it or sell it, he shall restore five oxen for an Ox, and 4. Sheep for a sheep.* If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him; if the sun be risen upon him, there shall be blood shed for him, for he should make restitution. If he have nothing, then he shall be sold for his theft, *Mark* by this then if the thief was slain after the sun was risen, there was blood to be shed for him, and in verse the fourth, if the theft certainly be found alive in his hands, whether it be Ox, Asse, or Sheep, he shall restore double, and in *Eph.* 4. 28. *Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth*; but he doth not say that he is to be hanged for his theft, and how shall he labour or work with his hands if he be hanged? Therefore Magistrates had need to take heed of hanging thieves, and priests of allowing it.

Now concerning the Priests call to their Ministry as followeth, and how it differs from the true call.

Now whereas *R. Baxter* in his second sheet, goeth about to prove the priests call to their Ministry to be of God, and brings scriptures to prove his and their call to be lawful; for their sakes that desires to be informed in this thing I shall mention something concerning it, that the simple may be informed.

formed, and the minds of the ignorant unvailed, that they may see the difference between a true call which is revealed and a false call, where revelation is denyed by the false Ministers, and that the scriptures, and the form of sound words do not make void revelations.

Whereas *R: Baxter* in his first proposition in pages 3, 4: goeth about to prove 2 distinct sorts of Ministers, first such as received revelation, or a particular law or message immediately from God, these were prophets and Apostles; and he goes about to distinguish a second sort of Ministers from them, and the second sort he calls overseers, Bishops presbyters or elders, pastors, and Teachers, and Decons, and that the latter sort (as he calls them) was not to declare what they had immediately from God but what is declared in Scripture, and what they have heard of others, and saith that the holy Ghost is to help us in keeping that which is committed to us, and not to reveal more.

Answ. This is a false distinction and a perverting the scriptures to distinguish Elders, Pastors and Teachers, or Bishops from them that had Revelation and immediate teaching, and from being Apostles, for *John* was an Elder and declared what he had revealed, that which he had heard, that which he had seen, and which he had looked upon, which was from the beginning, the same he shewed to others, 1 *John* 1. 1. And he saith the Elder unto the Elect Lady, and the Elder unto the wel-beloved 2 *John* 1. 3. *John* 1. and *John* was an Apostle, *Mat.* 10. And the Apostle *Peter* was an Elder who had the word of God revealed, so an Elder not distinct from an Apostle here as this man would have them: And *Paul* was a father in the truth, and an Elder was as a father to be intreated, 1 *Tim.* 5. 1. so he that is a father is an Elder, and the same that was an Elder was an Apostle, and declared what he had received immediately from God, and the Elders, Pastors and Teachers had gifts given them from God when Christ was ascended *he gave gifts unto men, he gave some Apostles, some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministery, for the edifying of the body of Christ, Ephes.* 4 11, 12. the Apostle doth not say, that the Evangelists, Pastors and Teachers had

had not received that immediately from God which they taught, as this man doth, for they had gifts given them when Christ ascended, which gifts were perfect, and was given for the perfecting, which gifts was revealed in the Church of Christ, for these gifts were for the benefit of the Church, neither had they received these gifts from man, but from God, and these that had gifts given them for the work of the Ministry, whether Prophets, Apostles, Evangelists, Pastors, or Teachers, they had power to ordain Elders in the Churches, as well as the Apostles had power to lay on hands on several that beleeved, which when they laid their hands, immediately the holy Ghost came upon them, so that *Paul*, and *Barnabas*, and *Timothy*, and *Titus* had power to ordain Elders, *Acts* 14. 23. *Titus* 1. but this was in the Church whom Christ presented blameless, and fitted for himself *Ephes.* 5. 26. 27. and Christ had fitted them that were Elders, Bishops, or Deacons, for himself before they were allowed of for their Office by the Apostles who were first to be tryed, and then they were to Minister; now that which presented them blameless was the gift of God, and they had the gift revealed in them, and a *Bishop, and a Deacon must be blameless, not given to wine, no striker, not greedy of filthy Lucre, but patient, not a brawler, not covetous, and apt to teach*, and so must Elders, for they were Bishops, *Titus*. 1. 5, 6, 7.

Priest. Now seeing this said priest professeth the Ministry in *England* to be of this sort, for he saith in page the tenth *for qualifications, they have first competent knowledge, secondly and utterance, thirdly and godliness.*

Answ. That's all false, For first how can they have competent knowledge seeing that they deny revelation, and immediate teaching, when as Christ saith no man knowes the father but the Son, and he to whom the Son will reveal him, *Mat.* 11. here they that denies revelation knowes neither the father nor the Son. Let Christs own words stand a witness against this lying Priest, and the rest of them: Secondly true utterance they are far from, seeing that they deny immediate teaching by the spirit; for true utterance was a gift of the Spirit, the Saints spoke as the spirit gave them utterance, and the spirit & word of God was revealed in *Timothy* & *Titus*, who were owned for Ministers by the Apostles, & *Timothy* had the gift of God in him, and

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unfeigned faith in him, and that gift was given by Propheſie with the laying on of the hands of the company of Elders, as it is in ſome tranſlations recorded, now his call was not like the call of theſe Prieſts of *England*, for the Propheſies that went on *Timothy*, they came not by the will of man, neither was the laying on of Elders hands according to mans will. So that though the Prieſts would put themſelves in number with *Timothy* and the Elders, yet we find them ſhut out from their call and Miniſtry, for we never underſtood that they that ſet up theſe prieſts were called as *Peter* or *Paul*, or the Elders, who had power to lay on the hands, that the holy Ghoſt fell on the party on whom they laid on their hands, and thus much will ſome of the Prieſts confeſs, which may be to the ſhame of him that here profeſſeth himſelf to be called as *Timothy* was. And further this man aforeſaid hath confeſſed that the Miniſters for whom he pleads, are brought up at the Univerſities, as he calls them, where they have beſtowed labour and coſt to bring them up to the Miniſtery, which might have fitted them for a more gainful trade; ſo that here their education is not to the true Miniſtry, but to a trade; but *Timothy* and *Titus*, and the elders in the true Churches, on whom the Apoſtle laid hands, did not make a trade on their Miniſtry, nor on the Scripture, though they knew the Scriptures and did preach the word of God according to the Scriptures by the gift of God in them, and who was to do the work of Evangeliſts, whom Chriſt had endued with gifts from above, neither was the holy Ghoſt to be bought with mony though it fell on ſeveral who believed, when the Apoſtles laid their hands on them, for he and his mony was to periſh who would have bought the holy Ghoſt with mony, *Acts* 8. 19. 20. So all the coſt that the prieſts beſtowes at *Oxford* or *Cambridge*, it doth but purchaſe them a trade, and that a deceitful one too, it cannot purchaſe the holy Ghoſt, nor the gifts of the ſpirit, which Biſhops, Elders, and Deacons, in the true Churches were indued and fitted with, but not made Miniſters at Schools, nor by the will of man, as the prieſts are now. Thirdly, Neither are they in godlineſſe nor qualified as a true Biſhop, or a Deacon, or Elder, ſeeing that the Prieſts in *England*, are covetous, greedy of filthy lucre, and many of them given to wine, and envious men, and brawlers, and novices as many

many in this nation can witneſs, but the true Elders were not ſuch, and the man of God was to flee from the deſire of mony, and they that went in the error of *Balaam* for reward, and in the way of *Cain* to envy, and through covetouſneſſe made merchandiſe of people, were ungodly men, ordained of old for condemnation, *Jude* 11. 2 *Pet.* 2. Therefore the Prieſts being ignorant of Revelation, immediate teaching from God, and being out of the true knowledge, utterance and godlineſs, ſo ſtrangers to the heavenly gift, they are not fit to teach, but are deceivers, ſhut out from among the number of the true Elders of Chriſt, for the ungodly ſhall not be numbered with the ſeed of the righteous; but we look at the life and gifts of God which qualifies and brings into the ſtate and condition that the true Elders, Biſhops and Deacons were in, more then their names, ſeeing that they could not have theſe names, nor be ordained for their office by the Apoſtles, till they were firſt fitted and tryed in the truth, and by the gift of God which was in the Apoſtles and elders of the true Church, who denyed not revelation and immediate teaching, for they had that revealed in them which they taught, and by that knew the holy ſcriptures which are able to make a man wiſe unto ſalvation through faith that is in Chriſt, but without faith which is revealed, and the giſt of God, the Scriptures cannot be known as they ought to be, for it is the man of God that the Scriptures are profitable for the furniſhing of, and for our learning they are written who walk not after the fleſh but after the Spirit.

Prieſt. *But we are not built on the foundation of every Paſtor, Teacher, Elder, Biſhop, or Deacon, though both in their places, Apoſtles, Prophets, Evangeliſts, Paſtors, and Teachers are given for the perfecting of the Saints, &c.*

Anſw. Here he would make two foundations, the foundation of the Prophets and Apoſtles, not to be the foundation of the Paſtors, Teachers, and Elders, (which were all given of God) here he hath quite ſhut himſelf forth of the number of the true Church, and hath ſhut himſelf out from being one of that ſort of Miniſters which before he pretended himſelf to be of, ſo that this doth the more confirm to what I have written, for how can he be either true Paſtor, Teacher, or Elder, when he

is not built upon their foundation, according to his own confession, so he cannot be any Minister of Christ who is not built upon the true foundation which is but one; so you may take notice of *R. Baxters* confusion, for another foundation can no man lay then that which is laid, which is Christ, and they that were members of the true Church, were built upon the foundation of the Prophets and Apostles, Christ Jesus being the chief corner stone, who was & is the saints foundation, and that building which is not builded upon Christ, shall as surely fall as *R. Baxter* is proved to be no Minister of Christ, and that is sure enough.

Priest. In page the 14 he brings an objection which is, *But you are not ordained by Bishops*; his answer is *almost all in England are till of late, if that will serve, our parish Presbyters are Bishops, &c.*

Answ. Here he goes about to justifie the Bishops that was in *England*, ordaining of priests, so that in this he is setting up that which before he pretended they had taken down as in his other sheet in page the sixth, he saith, *have not the Ministers themselves been the pincipal instruments of taking down Bishops, Deans, and chapters, Arch-Deacons, Prebends, and all means of preferments, and what have they got by it?* so he that is here setting up that which before he hath pretended, that the Ministers have taken down, here he makes himself a transgressor; and people may take notice further against this priest for a lyar that all means of preferment which the Bishops was preferred in, the Priests of *England* have not taken down, seeing that almost all of them, till of late are ordained by the Bishops; so they are not Christs Ministers, but Bishops Ministers, and if all the Bishops means of preferment were taken down by the Priests, then what means the Priests taking Tithes and upholding such great oppression, as causeth the creation to groan, and their suing people at Law, and their causing of them to be imprisoned that refuse to pay the Priests Tithes (for conscience sake) surely here is Bishops Ministers, upholding Bishops Tyranny, and that by Bishops Lawes that are corrupt (and unrepealed) as may be made appear: This Priest hath quite cast himself into the mire, and hath made his call void, for he saith in his 16 page (*the truth of our doctrine depends not on our*

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calling) Then it is manifeſt that their calling is a falſe calling, for if it were of God it were according to true doctrine, & true doctrine that's preached in obedience to a true calling; depends on, or hath unity with that calling.

Prieſt. *He that hath no juſt call ſhall anſwer for what he doth as an intruder, but the people ſhall have for all that the fruit of his Miniſtration, and preaching, and Baptiſm, and other acts ſhall not be null to them.*

Anſw. Thats falſe, for they that ran and the Lord ſent them not (they had not a juſt call from God) they could not profit the people at all, therefore their teaching was null to the people as yours is, who are not built upon the foundation of the true Prophets, and Elders, accordingly as it is made appear in the foregoing words, as alſo is your unjuſt call; and here thou goeſt about to vindicate an intruders preaching, when as the Apoſtle witneſſed againſt ſuch, *Coloſ.* 2. for intruders are mainly puſt up in their fleſhly minds, and even ſo is he that would have them to be preachers.

Prieſt. In page the ninth, *The neceſſities of the Church continue, we ſtill need a Teaching Miniſtry*, and for that he brings, *Heb.* 5. 11.

Anſ. In *Heb.* 5. there is no ſuch word as that the neceſſities of the Church continue, here he is proved to be a perverter of the Scripture, as it may be ſeen in that place, for thoſe unto whom the Apoſtle ſpoke was dull of hearing, ſo he reproved them, for when as for the time they might have been teachers, they themſelves had need to have been taught, but he did not ſay they ſtill needed teaching by Miniſters, as this prieſt would have the Church to continue in neceſſity, and ſo then if the neceſſity of the Church continue, the Church is not ſupplied; Oh what blindneſs is here, that ever people ſhould be blinded and led by ſuch blind guids as this, they may be in want and neceſſity, ſtill ever learning, never able to come to the knowledge of the truth indeed, that are lead by them, and never come to receive the promiſe, while they are led by ſuch, but the promiſe of God was fulfilled in the Churches who were taught of God as he had promiſed, *they ſhall not need to teach every man his neighbour, ſaying know the Lord, but they ſhall all know*

me from the leaſt to the greateſt ſaith the Lord, Heb. 8 and *John* wrote to them that needed not that any man ſhould teach them, for *they had the annoiting from the father which taught them of all things*, but this ſaid Prieſt hath been much pleading for himſelf, and ſuch as he is to be the principal members, parts and ſupporters of the Church, but it may be truly ſaid that ſuch Churches as have ſuch as he is for their principal members and ſupporters, that they are both blind and lame, & dumb from ſpeaking any thing from revelation or immediate teaching from God, but them of the true Church witneſſed both, for they might all propheſie one by one, 1 *Corinth.* 14. 31. And this prieſt alſo ſaith in the foreſaid page that there is no ſalvation promiſed but to the Church, and brings *Epheſ.* 5. 23, 25, 26, 27, and *Mark* 16. 16. to prove his deceit when there is no ſuch word in theſe ſcriptures as he brings them for, but if he had ſaid that there are none in whom the promiſe of ſalvation is fulfilled, but them of the true Church, he would not need have been queſtioned for ſo ſaying, but Chriſt who is the covenant and the ſalvation of God, he is promiſed *to be his ſalvation to the ends of the earth, and he is given for a light unto the Gentiles*, and the ſcripture foreſeeing (or foretelling) *that God would juſtifie the heathen through faith*, *Gal.* 3. 8. and they ſhall be called the people of God that were not his people, ſo that the promiſe of God reached unto a people, before it was fulfilled, and before that they were united into the Church, but this blinde guide hath made manifeſt his ignorance concerning the promiſe of ſalvation as he hath done concerning many other things he hath given forth in his lying papers, who ſaith that *many thouſands are damned for want of the light*, but in this he is alſo in errour, for thouſands are condemned by the light, becauſe they hate it, *and this is the condemnation, that light is come into the world, and men loved darkneſs rather then the light becauſe their deeds are evil*, *John* 3. And this ſaid prieſt in his ſecond page would accuſe them he calls *Quakers* for being the Papiſts Agents but this we deny and return it back again upon him, for both the Papiſts, their wayes, worſhips, ſuperſtition and deceits and adherents we clearly witneſs againſt in life, converſation and doctrine, as in many things is evident to the World in many of our books and manner of

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our life; and for them he calls *Seekers* among whom he numbers us, All that are seeking, worshipping or waiting in their own wills and imaginations we deny, but they that seek in sincerity so as to find the right way we own them according to the true light wherein the drawings of God is manifest unto them that believe in the Light *which doth inlighten every man that cometh into the world.* And *R. Baxter* saith *this is the saving Gospel that the Seekers, Quakers and their brethren preach, that the scripture is not the Gospel, &c.* I answer,

If the *Quakers* preach a saving Gospel, then out of thy own mouth art thou judged, to revile and speak evil of the Ministers of the Gospel, and then why hast thou written so much against the *Quakers* as thou calls them, if they preach the saving Gospel which is everlasting, which was before the scripture was. But didst thou mean as thou hast spoken? if thou did, then why do not you Priests preach that which here thou saist we preach. But what thou *R. Baxter* hath uttered in these two sheets is not the first time thou hast set thy self against the innocent and against the Truth with thy lies and confusions, as the Reader may be further satisfied concerning thee if he read the Answer to thy book called *The Quakers Catechism*, and that book tituled (*Many strong reasons confounded*) in answer to another lying sheet of thine against the *Quakers*; And here thou art proved a Deceiver, a Raylor, and false accuser of the innocent, a teacher and disperser of lies and false doctrines, and thy call to be a false call, and thou and the rest that own thee to be out of the true foundation: Therefore stop thy mouth, and give over thy trade for shame, and be confounded, for the light is risen and the morning is broken forth which discovers all you blinde guides, and destroyers of souls, and your filthinesse shame and confusion is made appear, and your noysom smell of wickedness, oppression, pride and deceit is come up before the Lord who will consume you by the breath of his mouth, and will scatter you and break you, and stamp you to pieces. Dread and tremble you *Babylons* Tradesmen, for the time is a coming that your ware shall not be esteemed of, and you shall wail for the misery that is coming

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ing upon you, and let all that love their ſouls ſave themſelves from this wicked generation of deceivers, and return to the Lord God, and walk in his light which ſhineth in their hearts, to receive the teachings of his wayes, that the true promiſes and Miniſtry they may partake of, and deny the falſe miniſtry and miniſters which we are made through the truth to witneſſe againſt and renounce with their diſhoneſty, and we preach not to keep people alwayes learning, but that they may bee turned from the darkneſſe to the light, and come to ſee the true Miniſtry fulfilled in them by the ſpirit of Truth. This onely lay upon me to give forth for the Truths ſake, to clear it, and them that are in it from lies, otherwiſe I ſhould have been willing to have ſuffered under them, for it is no pleaſure nor advancing to me to ſearch in the Prieſts confuſion.

THE END: